

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

A similar disclaimer of responsibility for advertisements is also hereby notified to all readers. We shall print only such as seem to us honest; and all we mean by that act is that it will be safe to read them; but when you come to business with the advertisers, you must act on your own responsibility.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

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FROM MILL TO PRAIRIE.

BY SARA BRASHAN.

VI.

I BECOME A COMMUNIST.

We journeyed by easy stages, resting quietly at a hotel every night, and when we arrived in Chicago we were so fortunate as to meet Mr. Burton, who was only then taking his family to the new home, although he had been there himself all the spring. He looked browner than when I had first seen him, and his hands showed that he had been hard at work. Mrs. Burton was a charming woman; cheerful and vivacious, yet refined and lady-like in all her ways. I had my first surprise when I was introduced to Mr. Burton's children. I remembered his having written in his first letter about his marrying an estimable young woman, by whom he had had four children, and I expected, somehow, that they would be companions for my two little brothers, Arthur and Fred. The eldest, Eugene, was twenty-two, and nearly as large as his father; the next was a daughter, Julia, of the same age as myself within a month; and the other two, though younger, had almost reached the full stature of manhood.

We left Chicago together, Mr. Burton's family and ours, and traveled the rest of the way in company. This was a very happy accident, for by the time we reached our promised land, in Nebraska, we had become quite well acquainted, all round, and it did not seem so much like going among strangers. I need not dwell on the details of the journey. It was as pleasant as such a long journey could well be, until we left the railroad. The last stage was a long, tedious ride of nearly a day and a half in a covered lumber-wagon. Our road lay along the Elkhorn River, up a large branch of which we turned. The load was so great that the pace was slow, and we did not reach our destination until about noon of the second day's ride.

As we neared the end of the journey, I was curious to know what the new situation was like; but Mr. Burton would not describe it to me, saying I would soon see for myself and form my own opinion. He warned me, however, that the accommodations were as yet only temporary and of the very roughest sort. I made up my mind to be very courageous, and to endure as stoically as possible whatever hardships might be in store for me.

At length, as we mounted a little hill, Mr. Burton called my attention to a rocky bluff in the distance, which he said was just beyond our new home. This put the whole party on the alert. We scanned every object narrowly as we passed along, and were impatient that we could go no faster. The road wound down beside the river again, and the view was shut out from us. After jogging on a few miles farther, suddenly we turned to the right, away from the river, and entered upon the most beautiful little prairie imaginable. It was as level as a floor, stretching away two or three miles in front of us. Part of it had been plowed, but most of it was covered with green grass, on which a drove of cattle and ponies were grazing in the distance. There were no fences, but a man, or large boy as I afterwards learned he was, sat leisurely on a pony and herded them. I had only time to make these brief observations when Mr. Burton spoke:

"Look there, my friends," said he, "to the left of us; that is our new home."

Turning our heads; we beheld, only a few rods away, a strange-looking settlement. There was a long, low shed, or rather shanty, made of rough, unmatched boards, through the roof of which protruded a couple of lengths of rusty stove-pipe, emitting a light smoke. Beyond this were several piles of lumber, a huge mound of some dark-colored substance, of irregular shape, and one or two little out-buildings.

Not another word was said until we alighted at the door of the shanty. No other buildings than those I have mentioned were in sight. We were evidently in front of the main dwelling of the new Community. My father and mother looked rather sober, but I felt an almost uncontrollable desire to laugh. The idea of living

in such quarters seemed uproariously funny. Several women with bare arms came from the open door of the shanty to greet us, and at the same time half a dozen men in blue flannel shirts and with their pantaloons tucked into their boots, appeared from among the piles of lumber, and shook Mr. Burton heartily by the hand. We all climbed out of the wagon and entered the house. I must confess that I was never more surprised in my life. I had never seen such a dwelling as that before. The inside of the house was in one great room. There were no partitions. At one end of the building was a large cooking-stove, behind which were shelves covered with dishes of various kinds. This was the kitchen. A long table extended down the room in the centre. This was the dining-room. All along the sides of the building were rude bunks, separated from each other by woolen blankets suspended on a stout cord. These were sleeping-rooms.

We all tried to appear at ease, and the people who welcomed us were certainly as kind and warm-hearted in their manner as possible. They appeared ready to serve us in any way. The "family" had just dined, but preparations were immediately begun for our dinner. Meantime our trunks were taken out of the wagon and placed beside our respective couches. Then by merely pulling the blankets down from the cord over which they were flung during the day, we found ourselves in the retirement of our private bed-chambers.

Julia Burton and I agreed to take a room together, and we proceeded to make ourselves as much at home as possible. We doffed our traveling suits and arrayed ourselves in the coarsest, strongest clothes we had, with good, thick shoes. Then we put on our hats and made a hasty tour of the place in company with Miss Amelia Fleming, a young woman of about our age, to whose care we had been committed, awaiting dinner. As we passed the piles of lumber we saw that a large cellar had been dug and the foundations laid for a dwelling. A company of men were hard at work on the timbers for the frame. Amelia introduced us as two of the new members. They bowed politely enough, but said little. Then we went to the huge mound I have mentioned. Would you believe it? it proved to be the milk-house. The walls were made entirely of sods! But inside it was very cool and pleasant. It stood within a few rods of the river bank, and behind it, on the north, rose a huge gray rock, at the foot of which a cold spring bubbled out and ran off into the river. It was a most charming spot. I told Amelia that I had always wanted to be a dairy-maid, and that now I seemed to be approaching my opportunity. She laughed and said there really was a vacancy there now, and that she presumed I could get the place if I was ambitious. I mention this because I did really become the dairy-maid in that little sod house, and because a strange thing happened to me there, months afterwards.

We were summoned to dinner, and ate the hearty food prepared for us with the greatest relish. By night we were well settled as regular members of the family. There was an entire absence of ceremony or formality of any kind. It was not until evening that the whole family assembled. There seemed to be a great deal to do, and the men busied themselves outdoors until dark. Then we all gathered indoors and had our first Community meeting. Mr. Burton presided, apparently by common consent. He made a neat little speech introducing us new-comers and trying to make every one feel at home. He alluded to our present poor accommodations, but expressed great courage for the future, and called on us to be brave for a few months, until our new house could be finished. After that we had quite a sociable time. There was even talk about getting up a dance, but we had no music, so that idea was abandoned. Twenty-five persons were present, including the children. Of these several were men whom I had not before seen. I learned that they had been away with teams, hauling material for the new house. I was particularly impressed with the appearance of one of them whose name Mr. Burton gave as George Buckstone. He was a magnificent specimen of physical manhood.

Nearly six feet in height, perfectly erect, with a great, swelling chest and powerful limbs, he was yet as light and agile in his motions as a child. He looked to be about twenty-five years of age. I can hardly tell what it was that impressed me so about him. I kept looking at him again and again, as often as I could do so unobserved. His hair grew long, falling down upon his shoulders, and he wore a buckskin hunting-shirt ornamented with beads. I wondered where he had come from, and what was his history; but I did not inquire then. I have since learned all about it.

At a not very late hour we retired for the night. The next morning Julia and I discovered that there was no looking-glass in our room. At breakfast we learned that there was not one in the house!

(To be Continued.)

COMMUNITY CONTRACTS.

VIII.

The Harmony Society had still further experience in litigation of their Community contract. Another member brought suit for a distributive share of the property, on the ground of having been wrongfully expelled. It was decided in 1855 by Judge Grier in the U. S. Circuit Court, and is reported as *Nachtrieb vs. the Harmony Settlement*, in 3 Wall. Jr. Rep., p. 66. In the organic law of the Society it was provided that "should any individual withdraw from the Society, or depart this life, neither he in the one case, nor his representatives in the other, shall be entitled to demand an account of contributions, whether in land, goods, money or labor; or to claim anything from the Society as a matter of right. But it shall be altogether at the discretion of the Superintendent, whether any, and, if any, what allowance shall be made to such member or his representatives, as a donation."

When the complainant left the Society he signed this paper:

"To-day I have withdrawn myself from the Harmony Society, and ceased to be a member thereof; and I have also received of George Rapp two hundred dollars as a donation, agreeably to contract.

"*Economy*, Jan. 18, 1846. JOSHUA NACHTRIEB."

In the Circuit Court the Judge heard evidence as to expulsion, and found from that evidence that Nachtrieb was wrongfully expelled, and gave judgment for him for 1-321 of the whole property, which was found to be \$901,723.42. Although this judgment was afterward reversed in the Supreme Court of the U. S., for error in law, the opinion of Judge Grier in Nachtrieb's favor is interesting as showing what might be decided in case such a state of facts were properly before a court as that was which was before him and upon which he proceeded to give judgment. He said: "Although, by the contract and agreement of the several members of this Association, each had an equal right to and interest in the common property, and had estopped himself from ever setting up any claim for property or labor contributed to the common stock, in case of a *voluntary withdrawal* from the Society; yet it contained no enumeration of offenses by which a member should forfeit his rights and interest in the common property; it pointed out no tribunal which had the power to inflict the punishment of expulsion or forfeiture of all title to an immense property gained by their common contributions and labor. In dealing with rights of person and property the court can only look at the agreements of the parties as written and signed by themselves. In these we have found no power conferred on Rapp to expel at his mere whim and caprice any unoffending or even offending member and divest his title to the common property after the labor of a life, spent in assisting to accumulate it. If he could expel one member in this way, he could another, and thus get rid of all his partners but himself, and retain the property to his own use."

Speaking of the offense charged against the complainant, Judge Grier said: "No charge seems to have been made against him save that of thinking and speaking to some seceders about the concerns of the Society to which he belonged." And in connection with this the Judge found that although the complainant signed the paper, the contents of which we have given, he also found on the evidence that he went away because Rapp commanded him to do so, and said: "Free-will can hardly be predicated of actions performed at the command of a ruler believed to possess the keys both of this world and the next, and who taught that disobedience to his orders was a sin against the Holy Ghost, not to be forgiven here or hereafter. If the complainant departed from the Society in obedience to the commands of Rapp, it may be said he obeyed them voluntarily, as there was no physical compulsion. But we may well conceive of

a social or spiritual excommunication, or a combination of both, which would leave as little choice to the party who feared them as the rack or the inquisition."

And in concluding he said: "By their wrongful expulsion of the complainant, the whole power and force of the articles as between them is broken, and *inter sese* annulled; and the complainant has the right to the separate use of his heretofore undivided interest in the property, because he is wrongfully deprived of his joint use of it. * * * His copartners have ejected him from his joint use and enjoyment of their common property; they have severed the tenure as between him and themselves, and he has a right to his share in severalty."

As before intimated, this case was taken to the Supreme Court, and is reported as *Baker et al vs. Nachtrieb*, 19 Howard Rep., p. 126. This court held that the lower court erred in hearing evidence impeaching the statements of the paper or receipt signed by the complainant on leaving the Society, no allegations having been made in the bill of complaint that such paper was obtained by force, fraud, or any unfair means. But though the opinion consists mainly in statements and applications of the law of evidence rather than of the law of contract, an extract therefrom may not be wholly irrelevant to our subject.

The court says: "This writing would have much probative force, if we were simply to treat it as an admission of the statements which it contains, when considered in connection with other evidence in the record. But we think this writing is something more than an admission, and stands in a different light from an ordinary receipt. It must be treated as the contract of dissolution between the complainant and the Society of their mutual obligations and engagements to each other. No evidence of prior declarations or antecedent conduct is admissible to contradict or to vary it. It was prepared to preserve the remembrance of what the parties had prescribed to themselves to do, and expresses their intention in their own language. * * * Treating this writing as an instrument of evidence of this class, it is clear that the bill has not made a case in which its validity can be impeached. To enable the complainant to show that the rule of the leader (Rapp), instead of being patriarchal, was austere, oppressive and tyrannical; his discipline, vexatious and cruel; his instructions, fanatical, and upon occasions impious; his system repugnant to public order, and the domestic happiness of its members; his management of their revenues and estate rapacious, selfish or dishonest; and that the condition of his subjects was servile, ignorant and degraded, so that none of them are responsible for their contracts or engagements to him from a want of freedom, as has been attempted by him in the testimony collected in this case, it was a necessary prerequisite that his bill should have been so framed as to exhibit such aspects of the internal arrangements and social and religious economy of the Association. This was not done, and for this cause the evidence cannot be considered." In that state of the case, the receipt signed was conclusive as to the terms of withdrawal, and left Nachtrieb without remedy.

J. W. T.

CO-OPERATIVE DAIRYING IN AMERICA.

[By X. A. Willard in *The Land and Home*.]

The origin of Associated Dairying has been attributed to Switzerland. Swiss farmers certainly did practice a kind of coöperative dairying long before the American system was inaugurated. It doubtless had its birth in a necessity; dwellers in the valleys, who owned a few cows, could not afford to take charge of them in the mountain pastures of the Alps, while it was not expedient or economical to keep stock on the lowlands, as these were needed for the raising of crops. Hence the plan of uniting the cows of different owners in a herd, employing a herdsman and his family to care for them during summer in the mountains, turning milk into butter and cheese, and dividing the product among the owners in proportion to the milk furnished. After a time factories were established in certain favored localities, the milk of the small proprietors being carried in transportable tubs on the backs of men and women to the nearest factory.

The Swiss system and its cumbersome machinery differs widely from the American, and offered no suggestion to the originator of the latter. Various persons throughout the United States have recently set up claims to the origin of the American system of associated dairying. Mr. Lewis Norton of Goshen is said to have built a cheese factory in 1844. But this factory only took the curds, the milk being curdled at the farms. The same plan was a little later tried on the Western Reserve in Ohio, but did not prove a success, since the great variety

of curds from the different makers could not be reduced to an even texture when mingled at the factory, and so failed to make uniform and first-class cheese. Wisconsin has also claimed, through some of her dairymen, the adoption of the American coöperative system. It is said that several neighboring farmers united their stock, each driving his own cows, and milking at a certain farm, thus massing the milk where the cheese was made. This plan was kept up a whole season, and in the fall the product was equitably divided. All these coöperative movements, however, appear to have been faulty, and they did not inspire enough confidence among dairymen and farmers to secure general adoption, so they failed to develop a system adapted to the needs of the age.

But if such claims be worthy of recognition, a much earlier claim could be made for Herkimer county, New York, since as far back as 1815, persons owning one or two cows in certain neighborhoods were accustomed to carry their milk to some farmer, and thus have their cheese made up in common, and divided according to the quantity of milk furnished. We might even go back still further, when Elder Leland's great coöperative cheese was made at Cheshire, Mass., for a present to Thomas Jefferson. This was in the fall of 1800, and the cheese weighed 1,600 pounds. The curds were contributed from "far and near" by every Democrat who owned a cow, a day being set for the making of the cheese, and all the townspeople being invited to take part in the ceremonies.

All the circumstances of the rise and progress of coöperative dairying in America demand that the credit be given to the late Jesse Williams of Rome, N. Y. When Mr. Williams inaugurated his system he knew nothing of any previous attempts. His plans began to be developed early in 1851, and were first suggested by accident. He was an experienced and skillful cheesemaker at a time when the best of American cheese was poor. His dairy, therefore, enjoyed a high reputation, and was eagerly sought after by dealers. In the spring of 1857 one of his sons married and began farming on his own account, and the father controlled the cheese on both farms that year, at 7 cents a pound, a figure considerably higher than was being offered for other dairies in the vicinity. The son expressed doubt as to whether he should be able to make cheese that would be acceptable. He had never taken charge of its manufacture while at home, and had not given the subject close attention. While desiring means to meet the difficulty, and secure the benefits of a contract more than ordinarily good, the plan was suggested that the son deliver his milk daily at the father's milk-house. From this sprang the idea of uniting the milk from neighboring dairies, and making it at one place. Contracts were made with the neighboring farmers, factory buildings were put up, and various kinds of apparatus and machinery were invented to carry out the idea of what is now known as the "American Associated System of Dairying."

Mr. Williams decided from the first that steam should be used in connection with the vats for heating the milk and scalding the curds; and this still continues to be the favorite plan. Great improvements have, of course, been made in dairy apparatus and in buildings; still, the leading features of the system are the same to-day as when mapped out by the originator for his first factory. He sought to make associative capital pay better than individual capital; to apply a principle among dairymen that had been found successful in commerce and manufactures. The European system accomplished no grand results; it developed no new principle, either in the art of manufacturing the milk or in the economy of labor-saving appliances, and it attracted no particular attention. But what distinguished the American system was the constant effort to reduce the whole art and practice of dairying to a science; hence it may be said to be the first successful movement in this direction, and its peculiarities are so well adapted to the genius of our people as to give it a distinctive character of nationality.

The progress of this movement was at first slow. From 1851 to 1854 but five factories were put in operation; in 1855 two more were started, and the number for a few years thereafter annually added to this list was from three to four, or twenty-one factories in all up to 1860. But during that year seventeen new factories were started in New York State. The coöperative plan now began to attract general attention, and the increase of factories in New York has since been rapid, as many as 500 being in operation in the State in 1866, and nearly 1,000 in 1870. Of these Oneida county had 97, Jefferson 72, Herkimer 85, Erie 54, Allegany 44, Orange 43, Madison 65, Oswego 58, Lewis 39, Montgomery 36,

Onondaga 32, Otsego 46, Chenango 24, Wayne 13, Cortland 26, Schuyler 2, Franklin 6, Steuben 8, Clinton 3, Columbia 2, Monroe 4, Ontario 3, Fulton 8, St Lawrence 16, Wyoming 29, Niagara 4, Broome 5, Washington 8, Genesee 11, Saratoga 4, Greene 4, Tioga 2, Cayuga 8, Chautauqua 12, Schoharie 9, Tompkins 9, Cattaraugus 55, Chemung 3, and Dutchess, Orleans, Yates and Rennselaer 1 each. Thus it will be seen that in ten years the coöperative system had been planted all over the State, and taking the milk of about 300,000 cows. The number of cheese and butter factories in the State in 1874 is put by the census at 1139, requiring a capital of \$2,671,496. The cheese of all sorts made by them that year was about 91,000,000 pounds; the average number of farmers supplying them with milk was 23,005, and the average number of cows 308,352.

From 1863 to 1870 the coöperative system was carried into other States and into Canada, and its growth has now become very large outside of New York State. We have no statistics at hand showing the present number of cheese and butter factories in the State. They have been estimated as high as 1,400, but this is probably too high, since in some localities old establishments have been abandoned, and dairymen have gone back to making milk upon the farm; sometimes two or three neighbors uniting their milk at one farm to make what is known in the trade as "farm factory goods."

The popular plan of managing factories in New York has been to make them joint-stock establishments, especially in districts where cheese is the main product. They employ a maker at a certain rate per pound, choose a salesman and treasurer, and as each sale is made the money is divided in proportion to the quantity of milk furnished. Where butter is largely produced the milk is not unfrequently bought by the proprietor of a factory at rates agreed upon from month to month, and generally in accordance with highest quotations of cheese in New York city, ten pounds of milk representing one of cheese.

The influence of coöperative dairying in improving the character of American dairy goods cannot be too highly estimated. It improves the grain, quality and uniformity of the product; it developed and organized a large body of skillful cheese-makers to spread broadcast a knowledge of the subject; it furnished the means of readily carrying dairy manufacture into new districts; it brought out a large number of labor-saving appliances; it lifted dairy manufacturing into a sort of profession, and finally, it built up a vast export trade, and established an industry of the first importance for enriching the country.

READERS AND WRITERS' ECONOMY COMPANY.

[G. P. Lathrop, in the Boston Courier.]

A novel business enterprise has just been started in Boston which promises to be as useful as it is original. We refer to the Readers and Writers' Economy Company, which is to supply to students, editors, scientific men, clergymen, authors, and all others most concerned, the best labor-saving contrivances connected with literary occupation. In proportion as man economises power, by system in all the processes of intellectual avocations, he can accomplish more in a lifetime; and it is on this principle that the new company is based. It is not an experiment, but is the growth of experience in the Coöperative Committee and Supply Department of the American Library Association. These give to libraries early news about improved appliances for shelves, cataloguing and all those details known by the initiated to be of great importance. It also supplies materials, and gathers from the various institutions statements as to the working of particular methods and contrivances, or suggestions for fresh improvements. Often out of a hundred such hints one idea would be perfected by the committee; and after two years' trial, libraries found that by this Coöperation they got more for their time and money than by isolated experimentation. The new plan of economy to writers carries the same sort of work farther, but appeals to personal and selfish interests. The Library Association's work is done gratuitously, and its expenses are met by voluntary gifts or assessments. But the Economy Company is started with a sufficient capital, and merely asks for coöperation of ideas. A card is to be widely circulated, on which is printed a formula, by which the subscriber requests to be a "member of the Economy Club" during the current year, promises to give personal attention to its publications, and to keep or circulate them; also to send to the office information of new appliances for readers and writers, together with notes of improvements that occur to him. In short, his experience and observation are to be put into a common fund, from which all other members can draw. He will get a similar benefit from the ideas of others, and will besides be allowed a discount of ten per cent. on the price of articles bought by him from the company, and will get post-free the printed periodical record

of all improvements devised by the whole membership. Thus, it will be seen, the club is a sort of associate of the company. It will occur to some persons that to contribute ideas in this way may prevent getting the benefit of a patent. But most such ideas are not worth the expense of patents by an individual. There are some patents which the company will control, and for articles it buys from other parties it can get special terms because it is known to recommend only the best. It pledges itself to state to members of the club the weak as well as the strong points of all articles; and where it gives unqualified recommendation this will be absolutely trustworthy. The management is equally anxious to receive and describe literary methods in connection with which there will be nothing to supply, because such items will be useful to its friends. The field before this association, although little known to the general public, is really a large one; and many contrivances of the utmost usefulness now available to a few individuals, who have neither time nor interest to spread them, will be placed within easy reach. As examples, might be cited a system of lettering reference books, which saves petty and fatiguing delay; revolving book-shelves, desks, modes of binding manuscripts or pamphlets; and a hundred other things, the want of which is now only partly supplied. The Economy Company, it should be said, does not interfere with any manufacturing concern, but will, on the contrary, be a valuable ally of both dealers and consumers. Address the Economy Company, 32 Hawley street, or Post-office Box 260, Boston, or 27 Franklin street.

SHARING ONE ANOTHER'S THOUGHTS.

At the festival given by the publishers of the *Atlantic Monthly*, on the 3d inst., in honor of the 70th birthday of Oliver Wendell Holmes, Samuel L. Clemens ("Mark Twain") contributed for his part of the entertainment the following confession of "unconscious stealing," which shows how difficult it is for the best intellects to stand entirely alone:

"I would have traveled a much greater distance than I have come to witness the paying of honors to Dr. Holmes, for my feeling toward him has always been one of peculiar warmth. When one receives a letter from a great man for the first time in his life, it is a large event to him, as all of you know by your own experience. You never can receive letters enough from famous men afterward to obliterate that one, or dim the memory of the pleasant surprise it was and the gratification it gave you. Lapse of time cannot make it commonplace or cheap. Well, the first great man who ever wrote me a letter was our guest—Oliver Wendell Holmes. He was also the first great literary man I ever stole anything from—and that is how I came to write to him and he to me. When my first book was new, a friend of mine said, 'The dedication is very neat.' Yes, I said, I thought it was. My friend said, 'I always admired it, even before I saw it in the "Innocents Abroad." I naturally said, 'What do you mean? Where did you ever see it before?' 'Well, I saw it first, some years ago, as Dr. Holmes' dedication to his "Songs in Many Keys." Of course, my first impulse was to prepare this man's remains for burial, but, upon reflection, I said I would relieve him for a moment or two, and give him a chance to prove his assertion, if he could. We stepped into a book store, and he did prove it. I had really stolen that dedication almost word for word. I could not imagine how this curious thing had happened, for I knew one thing, for a dead certainty, that a certain amount of pride always goes along with a teaspoonful of brains, and that this pride protects a man from deliberately stealing other peoples' ideas. That is what a teaspoonful of brains will do for a man—and admirers had often told me I had nearly a basketful, though they were rather reserved as to the size of the basket. However, I thought the thing out and solved the mystery. Two years before, I had been laid up a couple of weeks in the Sandwich Islands, and had read and re-read Dr. Holmes' poems until my mental reservoir was filled up with them to the brim. The dedication lay on top and handy—so by and by I unconsciously stole it. Perhaps I unconsciously stole the rest of the volume, too, for many people have told me that my book was pretty poetical, in one way or another. Well, of course, I wrote Dr. Holmes and told him I hadn't meant to steal, and he wrote back and said in the kindest way that it was all right and no harm done; and added that he believed that we all unconsciously worked over ideas gathered in reading and hearing, imagining they were original with ourselves. He stated a truth—and did it in such a pleasant way, and salved over my sore spot so gently and so healingly, that I was rather glad I had committed the crime, for the sake of the letter. I afterward called on him, and told him to make perfectly free with any ideas of mine that struck him as being good protoplasm for poetry. He could see by that that there wasn't anything mean about me; so we got along right from the start. I have met Dr. Holmes many times since; and lately he said—however, I am wandering wildly away from the one thing which I got on my feet to do—that is, to make my compliments to you, my fellow-teachers of the great public, and likewise to say I am right glad to see that Dr. Holmes is still in his prime and full of generous life, and, as age is not determined by years, but by trouble and infirmities of mind and body, I hope it may be a very long time yet before any can truthfully say, 'He is growing old.'"

FINANCIAL PRINCIPLES OF CHRIST.

"These twelve Jesus sent forth, and commanded them, saying, . . . Freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." Matt. 10: 5-10. "The care of this world and the deceitfulness of riches choke the word, and he becometh unfruitful." 13: 22. "What is a man profited, if he shall gain the whole world, and lose his own soul?" 16: 26. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. . . . Verily, I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven." 19: 21-24. "Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, saying, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." Mark 11: 15-17. "He lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God: Blessed are ye that hunger now, for ye shall be filled. . . . But wo unto you that are rich! for ye have received your consolation. Wo unto you that are full! for ye shall hunger. . . . Give to every man that asketh of thee: and of him that taketh away thy goods, ask them not again. . . . Do good and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest. . . . Give, and it shall be given unto you: good measure, pressed down and shaken together, and running over, shall men give into your bosom." Luke 6: 20-38. "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things he possesseth. . . . Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not," etc. 12: 15, 33. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." 14: 33. "Make to yourselves friends of [i. e. with] the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations." 16: 9. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." John 6: 27.

LIGHT OF HISTORY.

The doctrine that the Second Coming of Christ took place "immediately after" the destruction of Jerusalem is often opposed by the objection that Christ said the gospel should be preached in all the world before the end should come. J. H. N. meets this objection in his argument, and shows that there is proof in the New Testament itself that the gospel *was* preached in all the world during the apostolic age. He cites the following texts:

"They went forth and preached every-where." Mark 16: 20. "But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the end of the world." Rom. 10: 18. "The gospel . . . is come unto you, as it is in all the world." "The gospel . . . which was preached to every creature which is under heaven." Col. 1: 6, 23.

In Farrar's "Life of St. Paul," we find an interesting mention of the wonderful preparation Providence had made for the accomplishment of this event, a preparation which makes the New Testament record of its fulfillment entirely credible. It would seem that Farrar himself believed that the Gospel was preached to all nations and in all the world by those who took the commission first-hand from Christ. He throws the light of history on this subject as follows:

"When the successive judgments, first of the Assyrian, then of the Babylonian captivity, had broken all hopes of secular power and all thoughts of secular pride in the hearts of the Jews, a wholly different impulse was given to the current of their life. Settled in the countries to which they had been transplanted, allowed the full rights of citizenship, finding free scope for their individual energies, they rapidly developed that remarkable genius for commerce by which they have been characterized in all succeeding ages. It was only a wretched handful of the nation—compared by the Jewish writers to the chaff of the wheat—who availed themselves of the free permission of Cyrus, and subsequent kings of Persia, to return to their native land. The remainder, although they jealously preserved their nationality and their traditions, made their homes in every land to which they had been drifted by the wave of conquest, and gradually multiplying until, as Josephus tells us, they

crowded every corner of the habitable globe, formed that great and remarkable body which continues to be known to this day as 'the Jews of the Dispersion.'

"This Dispersion of the Chosen People was one of those three vast and world-wide events in which a Christian cannot but see the hand of God so ordering the course of history as to prepare the world for the Revelation of His Son. (i.) The immense field covered by the conquests of Alexander gave to the civilized world a Unity of Language, without which it would have been, humanly speaking, impossible for the earliest preachers to have made known the good tidings in every land which they traversed. (ii.) The rise of the Roman Empire created a Political Unity which reflected in every direction the doctrines of the new faith. (iii.) The dispersion of the Jews prepared vast multitudes of Greeks and Romans for the Unity of a pure Morality and a monotheistic Faith. The Gospel emanated from the capital of Judæa; it was preached in the tongue of Athens; it was diffused through the empire of Rome; the feet of its earliest missionaries traversed, from the Euphrates to the Pillars of Hercules, the solid structure of undeviating roads by which the Roman legionaries—those massive hammers of the whole earth—had made straight in the desert a highway for our God. Semite and Aryan had been unconscious instruments in the hands of God for the spread of a religion which, in its first beginnings, both alike detested and despised. The letters of Hebrew and Greek and Latin inscribed above the cross were the prophetic and unconscious testimony of three of the world's noblest languages to the undying claims of Him who suffered to obliterate the animosities of the nations which spoke them, and to unite them altogether in the one great Family of God."

AMERICAN SOCIALIST.

THURSDAY, DECEMBER 11, 1879.

THE last number of the AMERICAN SOCIALIST will be printed on the 25th inst. Those who have overpaid their subscription will please inform us at once what we shall do with their balance. We will refund the money as they may direct, or send them any of the publications announced on the last page of the paper, at a discount of twenty-five per cent. from the retail prices.

ONEIDA COMMUNITY LITERATURE.

Now that the Oneida Community are to withdraw, for a time at least, from the publishing business, it may be interesting to note the various journals, pamphlets and books which have been sent forth by Mr. J. H. Noyes and his associates during the last forty-five years.

Immediately after Mr. Noyes received his new views of religious doctrine and life in February, 1834, he published several hand-bills and a pamphlet, entitled, "Paul not Carnal."

In August of the same year the publication of *The Perfectionist* was begun by Mr. Noyes and James Boyle, at New Haven, Conn.; but the former retained his connection with it only six months.

In 1837 Mr. Noyes began *The Witness* at Ithaca, New York, completing it at Putney, Vt., where also a second volume, edited by Mr. Noyes and J. L. Skinner, was published.

The "Way of Holiness," a small book, written by Mr. Noyes, was printed at Putney, in 1838.

Between 1841 and 1843 "Law's Address to the Clergy," a book of 113 pages, and the *Spiritual Moralist*, the latter edited by Mr. Noyes and George Cragin, were published at Putney.

In 1843 *The Perfectionist* was begun as a continuation of *The Witness*, and three volumes were printed, J. H. Noyes and J. L. Skinner being the editors.

The *Spiritual Magazine* succeeded *The Perfectionist*, the second volume of which, as a semi-monthly, was begun in 1847, with George W. Noyes as editor, the last half of the volume being published at Oneida, N. Y.

Between the first and second volumes of the *Spiritual Magazine* the "Berean" was published, a volume of 504 pages, compiled chiefly from the previously published writings of J. H. Noyes.

In 1849 the "Religious Experience" of J. H. Noyes and the "First Annual Report of the Oneida Community" were published.

In 1850 the *Free Church Circular* was begun at Oneida, and nearly two volumes printed, George W.

Noyes and his sister, Harriet H. Skinner being the editors.

In 1850 and 1851 the Second and Third "Annual Reports of the Oneida Community" were issued.

In 1850 "Faith Facts," a pamphlet edited by George Cragin, was printed.

In 1851 *The Circular* (J. H. Noyes editor) was begun as a weekly at the Brooklyn Community, a branch of the Oneida Community; the second volume being a semi-weekly, with J. H. and G. W. Noyes as editors. The issues of the third volume were tri-weekly, and were "edited by a Community," J. H. Noyes, his brother and sister being still chief contributors.

"Bible Communism, a Compilation from the Annual Reports and Other Publications of the Oneida Community and its Branches," was published at Brooklyn in 1853.

After the third volume of *The Circular* was finished its office of publication was removed to Oneida, where nine volumes were published, the issues being weekly. Geo. W. Noyes and others served in turn as editors for a few years, but Theodore L. Pitt was the responsible editor of several of the last volumes of this series.

The Community printing-office was then removed to the Wallingford Community, where a new series of *The Circular* of twelve additional volumes was begun, under a new form. Four volumes were published at Wallingford, edited in turn by Theo. L. Pitt, Geo. W. Noyes and Alfred Barron; the paper was then removed to Oneida, where the remaining eight volumes were published. For the first three and a-half years after the removal of the paper to Oneida it was edited in turn by Tirzah C. Miller, Theo. R. Noyes, Augusta E. Hamilton and others; from Aug. 1, 1870, to Jan. 1, 1873, it was edited by Wm. A. Hinds; from that time till the close of this series of *The Circular*, March 9, 1876, Harriet M. Worden was the editor, ably assisted by F. Wayland-Smith and others; but during the entire series J. H. and Geo. W. Noyes and H. H. Skinner were the principal contributors.

The AMERICAN SOCIALIST was begun March 30, 1876, with J. H. Noyes as Chief Editor, Wm. Alfred Hinds as Assistant Editor, and F. Wayland-Smith as Business Manager.

During the last dozen years several pamphlets have been published by the Community, including "Salvation from Sin," "Scientific Propagation," "Male Continence," "Dixon and His Copyists," all by J. H. Noyes; "Mutual Criticism," compiled by Wm. A. Hinds; "Oneida Community Cooking," by H. H. Skinner; "Report on the Health of Community Children," by Theodore R. Noyes, M. D., and "Hand-Books of the Oneida Community."

During the same period the "History of American Socialisms," by J. H. Noyes; Mr. Noyes's "Home-Talks," edited by Alfred Barron and Geo. N. Miller; the "Trappers' Guide," by Sewell Newhouse, "Foot Notes," by Alfred Barron; and "American Communities," by Wm. Alfred Hinds, have been published in book form.

In asking for a "breathing-spell," in the matter of publication, the Community ask for no new thing. *The Witness* was published quite irregularly, and often with long intervals between the numbers. The second volume of the *Spiritual Magazine* was split in twain by persecution which led to the transfer of its office of publication from Putney to Oneida. The publication of the *Free Church Circular* was stopped suddenly by a fire, and months elapsed before its successor, *The Circular*, appeared. But since 1851, when the first series of *The Circular* was begun, the "breathing-spells" have been few and short, twenty-eight annual volumes having been published in twenty-eight years.

GOD'S GIFTS AND MAN'S CHARGES.

It is always good to remember that a great part of the value of the many things we enjoy comes to us *gratuitously*—unpriced—the free gift of God. When we pay for an article we pay, at the most, but a fraction of its worth; God asks nothing for his part in its production: we pay only for the work which has been laid out on it.

The idea may be illustrated in this way: The world is like a garden, which the proprietor allows man to occupy freely, giving him the whole range of its benefits without any charge. Man makes improvements, and puts a price upon his work, and asks a price for the value he adds to the garden; but shall we forget, when we pay for a little dressing and keeping, that the garden itself with its glorious capabilities and buried stores is a free gift?

We may compare the case, again, to that of a gen-

erous host who makes a feast for his friends: they partake freely of his rich viands and wines, but presently the *waiters* come around and expect a little fee for their part in the hospitalities. Do the guests thank their host any the less for the shilling the waiters extort?

It may be said that many things would have no value at all unless man bestowed his labor on them, so that man must be credited for all they are worth. But the cotton-planter sets a price on that which is worthless in its unworked state; and why should not God be credited for all the raw material he has furnished to the genius and industry of man?

See how much of the dinner we sit down to is the pure hospitality of God. For the fish that are served we have to pay the market-man the cost of procuring them; but God made them and raised them—we cannot attempt to say at what expense of pains—it would require a knowledge of all the arts and sciences to tell; then he put them in the free and open sea, and there man takes them when he pleases. The many flavored vegetables, and spicy condiments also, that make up the feast, were a free gift in the original seed and bed of earth; and all the value they have derived from the sun and air, and the dew and rain, is gratuitous. We say we have paid for the dinner, but we have paid only for its preparation; the materials were furnished gratuitously.

When a man buys a coat he says it is paid for; but one could mention many large items in the bill even of its manufacture, not to say anything about the original gift of the material, which are not paid for; such as the water and light and air and chemical agencies that man has employed in the production. The workman charges for what he does, but in working he is allowed the free use of many indispensable tools by Him who sets us the example of doing good and lending, hoping for nothing again.

SELFISHNESS ON TRIAL.

If there is one thing more repulsive than another, to a mind purified by the love of God, it is the spirit of selfishness—the spirit which seeks its own private ends regardless of the rights and feelings of others. Nothing too bad can be said of it, for when entirely stripped of all disguises there is nothing left of it but "pure cussedness," as one might say. Not a redeeming quality can be found in it. In a word, selfishness is the spirit of the devil, whose greediness acknowledges no right but the right to devour. Although there are all shades of selfishness found in unregenerate man, from the subtle and refined to the gross and brutal, yet the root is identical wherever discovered. The spirit of selfishness is so entirely incompatible with God's generous purposes concerning humanity, that it is constantly seeking, by all manner of plausible subterfuges, to hide its hideous deformity from the light of advancing civilization. Yet no reflective mind can fail to see that this venomous foe to human redemption is coming to judgment as never before. It would almost seem that the invisible powers of good are combining for its overthrow, by exposing it to the light of day in high places.

Men are quite too apt to justify a little selfishness in themselves, on the ground that everybody else is selfish. But that won't do. Selfishness is a sin, and no amount of philosophy can change it into a virtue. When selfish deeds are seen in others they invariably look hateful and mean, so that no man with a grain of generosity in his heart can approve of them, whether committed on a petty or on a gigantic scale. Selfishness may be tolerated, but it cannot be justified. Mean, selfish deeds are often pardoned on the ground of ignorance, moral weakness, or cowardice; but the light of civilization is dispelling ignorance, just as the light of the gospel of Christ is dispelling all excuse for sin.

We repeat, that selfishness is on trial; and for what? For all the crimes and vices of which man has been guilty since his seduction by the old serpent whom God pronounced "more subtle than any beast of the field." The result of this trial, however, is not doubtful. Selfishness has the unanimous, unqualified condemnation of heaven and earth, and can have no defender except in Satan and his angels. There is every indication that the principality of selfishness is fleeing before the evangelists of Faith and Science, whose discoveries are revealing the fact that God has "made of one blood all nations of men to dwell on all the face of the earth;" and equally certain is it, that these twin forces, which are doing the will of heaven, will yet prove that all men have a common interest in hating iniquity and in loving righteousness; a common interest in supporting Christ as the rightful owner of all men, and as the sovereign of this world; a common interest in helping each his neighbor

to know God and to do his will on earth as it is done in heaven; a common interest in regarding selfishness as the bane of all true happiness, and a barbarism not to be tolerated among civilized beings. G. C.

COMMUNITY ITEMS.

ONEIDA.

—"A Fool's Errand" in the evening reading.

-Dec. 9.—We are having a superb Indian Summer. The farmers are ploughing.

-The schools are progressing very well this term. There are fifteen children under six years who are taught at the house by the women; Mr. Warne has twenty-two scholars between six and fourteen; and there is besides a class of twelve young men and women who have daily recitations.

-Our silk dye-house has long been a solace to those of us who have "a frugal mind." Faded and spotted garments, after passing through the vats of boiling dyes, are often so much restored as to pass for new. Mr. B. sent down a dingy coat the other day to be dipped, unmindful that he had left a pair of kid gloves in one of the pockets. When he received his coat again he was amazed to find his gloves reduced from broad number eights to a size much too small for General Tom Thumb.

-The newspaper-reporter read the other evening from the *Utica Observer* a harrowing story about a little child only three years old that fell into a well thirty feet deep and, after clinging for an hour and a half to the side of the bucket which was let down to him, was rescued by his mother with the help of another woman. This account reminded F. of a similar accident which happened to his brother when only fourteen months old. About thirty-four years ago F.'s parents were living, with their three children, in Michigan, which was then a new country. Mr. S. had begun clearing the land, but having concluded that it would be more advantageous to him to work at his trade in the village and hire the clearing of the farm, he went to town one morning to make arrangements for removing his family thither. A short distance from the house was an unfinished well, about twenty feet deep. It had not been walled up, but was covered with a platform of rough-hewn timbers, one of which had fallen into the water, the upper end projecting above the top of the well. On one side of the platform the earth had broken away, making an opening about a foot and a half in diameter. It was washing-day, and as Mrs. S. was very busy, she left the baby in charge of the hired girl, telling her to be sure and not let him go out of the house. Not long afterward one of the neighbors came in with a handful of ripe strawberries which she gave to her friend. Mrs. S. stepped to the kitchen to give the baby one, and not finding him there she asked where he was.

"Why," said the neighbor, "I saw him creeping in the yard as I came up, and I wondered if you let him go out alone."

Mrs. S. ran quickly out the door, calling the baby by name, and making a rapid but ineffectual search for him on all sides of the house. Then she flew toward the well with a dreadful fear at her heart. She stooped to look in at the opening and saw with horror her little one floating on the water. For a instant she was almost paralyzed. Her husband was gone, there was not a man on the premises, and the distance to the surface of the water was eight or ten feet. Mrs. S. was a slender woman, but the terrible excitement of the moment gave her preternatural strength. She tore off the heavy planks which covered the well and, seizing the long bucket-hook, she thrust it into the child's clothing and began drawing him up. When about half way to the top the hook broke and back fell the child with a splash. Scarcely knowing what she did, Mrs. S. jumped into the well, and, supporting herself on the fallen timber previously mentioned, she snatched the child from the water and held him above her head to the neighbor, who was leaning into the well as far as she could without losing her balance. At last, by dint of mutual reaching to the utmost of their capacity, the two women managed to lodge the child securely in the neighbor's hands, and it was then soon deposited, more dead than alive, on the ground. How Mrs. S. ever got out of that well, she does not know; but she remembers leaping with all her might to catch hold of the planks overhead. She felt the energy of despair, because the child was not yet out of danger. One of F.'s earliest recollections is of seeing the neighbor rolling the lifeless form of his little brother on her lap. It was not long, however, before he was restored. "Ah!" commented our punster, drawing a long breath, "'All's well that ends well!'"

THANKSGIVING DINNER IN A SCHOOL-HOUSE.

Cedar Grove, Ind., Dec. 1, 1879.

EDITORS AMERICAN SOCIALIST:—Forty-five years ago this place, then wild Congress land, was settled by those who had taken part in the Coöperative movement in England; and one custom still prevails similar to that which found favor with the early English Socialists. It was not unusual to see hundreds assembled at our Salford Coöperative School, many of whom came from the surrounding villages of Oldham, Stockport, Bolton, Rochdale, etc., on Saturday, bringing food for lunch and dinners in their satchels, that they might be present at the school exercises and lecture on Sunday. And here in this place, on thanksgiving-day parents, children and friends carry food to the school-house, and have a good feast together. I was present on the last occasion of this sort, and was very forcibly reminded of my early experiences with the Salford Coöperators to which I have referred.

Being invited to make a few remarks to the scholars and their friends assembled at this Thanksgiving in a school-house, I took advantage of the occasion to recall the objects and principles which animated the settlers of this place while connected previously with the English school of Coöperation—which school advocated the improvement of Society by the establishment of Coöperative Homes and the Communism of the early Christians; in which all things would be conducted for the good of all. I attempted to show that the precepts of Jesus Christ cannot well be carried out under the present selfish state of things; that the rule of society is to buy cheap and sell dear, and grind all you can out of those you employ, as exemplified, I said, by some of your farmers, who ring the bell at four o'clock these dark winter mornings, to get from their servants the longest possible day's work for the lowest pay. I said that God gave the earth and all its fruits for the benefit of society, just as he gave air, water, forests and flowers; and that by obeying the laws of nature we could develop all that is beautiful and useful to man.

In speaking of the influences of circumstances and social conditions upon character, I referred to the great improvement made by Robert Owen in the population of New Lanark by education, shortening the hours of labor, and introducing better sanitary conditions. And I told them how his example had induced a number of workingmen in Manchester, England, to form themselves into a society for the study and dissemination of the principles of social improvement: and that their efforts had resulted in the improvement of hundreds of thousands of men and women who now on a Coöperative plan own schools, libraries, lecture-rooms, mills, workshops, etc.

Finally, I exhorted the farmers and others present to take hold in earnest to improve their condition, by having day-schools for the children, and evening-schools for the adults; by having reading-classes, singing-schools, and favoring all simple and rational amusements; thus avoiding for their wives and daughters the evils that elsewhere result to farmers' wives from their hard, monotonous and never-ceasing labors. J. W. A.

BIBLE NOTES.

ODDS AND ENDS OF THE JEWISH LAW.

The first-born of man and beast was to be sanctified to the Lord; but the firstling of an ass was to be redeemed with a lamb, or if not, its neck was to be broken. The popular contempt for this creature dates back to Moses.

Lepers were put in stringent quarantine, tainted garments burned, etc., according to the most approved regulations against contagion nowadays.

The burning ague—what is that but the fever and ague?—is mentioned as a special plague.

The tribe of Levi was chosen for the priesthood, because Levi was the first-born. "All the first-born are mine," saith the Lord. The Levites stood for the first-born of the whole, and at the time they were chosen numbered the same as the first-born of the whole save 273, which unrepresented excess was redeemed with money.

Moses and Aaron and their sons were to encamp before the tabernacle on the east.

A ribbon of blue attached to the fringe of their garments was to help the children of Israel remember their duties.

If the way was too long for them to carry their offerings to the temple, they were to turn them into money and buy again at the end of their journey.

When they went to battle the officers were to say un-

to the people, "What man is there that is fearful and faint-hearted, let him go and return unto his home, lest his brethren's heart faint as well as his heart." Here the principle of spiritual contagion is recognized—the secret of panics.

The trees of the field which afforded meat were forbidden to be cut down in making bulwarks, etc.

"He that is hanged is accursed of God." No wonder that Christ said, "My God, my God, why hast thou forsaken me?" He was made a curse for us.

A bastard, an Ammonite and a Moabite were not allowed to enter into the congregation of the Lord to the tenth generation; an Edomite and Egyptian might in the third generation. Query. How was it about Ruth? David was a descendant of a Moabitess by several generations less than ten.

Deut. 23: 13.—The principle of the modern earth-closet enjoined.

The price of a dog is coupled with the hire of a whore, and both rejected in payment of a vow, as abominations to the Lord.

One might eat his fill of grapes in a neighbor's vineyard, but not put any in a vessel.

A man who had taken a new wife was not to go to war or be charged with business for a year. "He shall be free at home one year, and shall cheer up his wife whom he hath taken." Where has modern civilization reached a height of gentleness and humanity equal to that? JUDITH.

WOMAN'S TOPICS.

The London school-board consists of nine women and forty-one men.

Twenty new books by twenty women are announced by American publishers.

Vassar College has a new laboratory, the gift of the sons of the founder of the College.

Secretary Shurz has offered Josephine Meeker a position in the Interior Department at Washington.

Mrs. Stewart's hotel for women in New York City was a failure, but Sarah Leggett's boarding-house for women is a success, and asks for no charitable donation.

William Ellery Channing, Richard H. Dana, Wendell Phillips and Oliver Wendell Holmes are all direct descendants of one Anne Bradstreet, a poetess of three hundred years ago.

There is a schoolma'am in Oregon who has the present year fenced in a land-claim, built a house, and raised 612 bushels of grain, besides teaching school. She says she won't marry till she can support a husband!

Of twenty-two persons selected in Boston as members of governing boards for charitable and reformatory institutions, eight are women, and are said to do their work "in a very sensible and practical way?" Of course; what else should we expect?

Miss Bertha Von Hillern, the walker, from the money she received for her pedestrian labor, first cared for her mother in her old home in Holland, and with the \$8,000 left is pursuing studies in art. Good for Bertha.

London *Truth* thinks that English girls are too gushing and talkative or else have nothing to say for themselves, while American girls unite the tact and *savoir vivre* of French women with the solid qualities of the Anglo-Saxon race. They know how to set off their natural advantages with dress, are philosophically good-tempered and are favorites with wife-seeking Englishmen, says the same paper. Now, girls, do not all go rushing off to Europe.

Mrs. Gladstone, the ex-President's wife, is one of the most charitable women in Europe, and is personally known to nearly all the poor in London. Her kind and serene countenance charms at once. She inspires respect in all, and more than once her well-directed charity after the war made Frenchmen forget that her husband's policy was not very favorable to them. She was, in consequence, very well received everywhere in Paris on her late visit.—*Sun*.

Women are gradually being admitted to all the best colleges in England. The lectures on science and history subjects at King's and Christ Colleges, Oxford University, are open this term for women. The Archbishop of Canterbury has recently declared himself in favor of the higher education of women. Without counting the distinct organization of Girton College, the number of women students attached to Cambridge is eighty-two, and during 1878-9 more than one hundred women have been attending the lectures of the Cambridge association.—*N. C. Advocate*.

The second session since the admission of women to full rights of students in the classes of Arts and Science at University College, London, began last month. Except that the women have a separate common room with female attendants, and that there are, for different reasons, a few classes open only to women, and a few open only to men, the Faculties of Arts and Laws and of Science at University College admit women and men as fellow-students upon terms in every respect equal. In the last session, which was the first of the new system founded on ten sessions of experi-

ment, the number of women studying in the college was 211. In the last two of the years during which only male students had been recognized, the annual increase in the number of entries to these faculties had been respectively 11 and 10. In the first year of the new system the increase of men alone was 50, which, added to the 211 women then first admitted, made a total increase of 261. There was no difficulty whatever in the working of the system; the sense and courtesy that regulate society in the outside world, where men and women are accustomed to meet daily, are not wanting in the minds of students; there was no breach of college discipline, nor was there even a breach of courtesy within the knowledge of the deans.—*Woman Suffrage Journal, Eng.*

THE GENTLEMAN WINS.

[Boston Herald.]

If you speak the right word at the right time, if you are careful to leave people with a good impression; if you do not trespass upon the rights of others; if you always think of others as well as yourself; if you do not put yourself unduly forward; if you do not forget the courtesies which belong to your position, you are quite sure to accomplish much in life which others with equal abilities fail to do. This is where the race is not to the swift nor the battle to the strong. It is where you make people feel that you are unselfish and honorable and truthful and sincere. This is what society is looking for in men, and it is astonishing how much men are able to win for self-respect and success and usefulness, who possess these qualities of good breeding. It is almost the turning-point of success in practical life.

People will not, in the long run, have about them persons who make themselves offensive, and they yield position and influence quickly and gracefully to persons who make themselves useful in a genial way. This is the point where friends are at once most forgiving and most exacting. They will overlook great neglects if they can be assured of the loving heart behind the outward sight; but the moment you do rude things in a rude spirit, and show the personal coldness or selfishness, the friendship is severed. This is why the best friends make the bitterest enemies. It may be set down as a rule that one can never afford to not be a gentleman. It is best to learn this rule early and practice it late.

It is not well to say mean things of another, because in most cases you will have to take it all back in bitterness of heart when he does you an unexpected favor. It is not wise to treat any one brusquely, because you cannot always judge a bird by the feathers he has on. It is not well to look down on anybody, because the time may come when he will look down upon you. There is a certain selfhood in every one which should be respected. We have no right to infringe upon it. It is not morality, it is not mere conventional rule, it is not simply a social regulation; it is something in the nature of things that you should always show a delicate regard for others. One who did not fail here was never known utterly to fail elsewhere.

RECEIVED.

How to Study Phrenology: With Hints on Coöperative Observation and Practice; Directions for the Formation of Societies, with Constitution and By-Laws; References to the best Text-books, etc.: also, An Outline of the Principles of Phrenology, by H. S. Drayton, A.M., Editor of the PHRENOLOGICAL JOURNAL, with forty illustrations. Price in paper, only 10c. Send the price, in stamps, to the publishers, S. R. WELLS & Co., 737 Broadway, N. Y.

ONE THING AND ANOTHER.

The Turks would like to establish some reforms in Ireland.

What is the use in being right if you are deprived of the sacred pleasure of worriting those who are only half wrong?

The President doesn't find it an easy task to find an able man rich enough to represent this country at the Court of St. James.

The famous façade of St. Marks, Venice, is about to be restored, and the English art students are in a prickly horror at the desecration.

Do you know where a man would be liable to get a toll-gate to keep after he has tried "one thing and another" and had enough of it?

Governor Irwin, of California, has notified Congress and the President that this State has voted that it won't have any more Chinese, if you please.

The President wants to enforce the anti-polygamy-laws, but he doesn't suggest any way by which it will be easier to prove that a Mormon has violated the statutes.

When you see a woman tending some green thing in a pot it is a mistake to think that she has "given up the strong passions" and is resolutely preparing for heaven.

Dr. Buddington, one of Mr. Beecher's well-meaning enemies, is dead. Theodore Tilton, another of his doubtful

friends, has just published a volume containing 250 pages of good poetry.

Yakoob Khan and escort have taken an eight-days' tramp from Cabul to Peshawur. Sent there by order of the Viceroy of India. This is thought to make an end of Ameers in Afghanistan.

On an occasion of great ceremony, Bonaparte once said to Madame de Rémusat, "The right of dressing simply does not belong to everybody." That is a right which belongs to great character and a noble bearing.

Another arrest for seditious speech in Ireland. This time it is Thomas Brennan, Secretary of the National Land League, charged with having approved publicly of the language used by the other State prisoners.

The tide has turned in that South American war. After the capture of Iquique the Chilians went against 10,000 of the allied troops near the river Lon, and after a stubborn fight 1,500 of their men had to surrender to the Bolivia-Peruvian army.

The Virginians want to have the United States build a white stone monument at Yorktown to commemorate the surrender of Cornwallis. That is not a Goode plan at all. Let them build it themselves. Massachusetts didn't ask the Government to pile up granite on Bunker Hill.

The French do not seem to have made much by their general amnesty of those exiled Communists. The Government has had to squelch some of them for their chronic discontent and pestiferous agitation. Natural firebrands some of them. This action of the Government has offended the Extreme Left.

The Turks have appointed Baker Pasha, an Englishman with a very bad record, commander of the 60,000 gendarmery who are going to police Asia Minor and make it a good place to do business in. There hasn't been much sitting in peace under one's own "vine and fig-tree" in that country for some centuries, we understand.

M. de Lesseps was to leave Havre on the 6th inst. for Aspinwall to give his Panama Canal a start. Meantime, De Franco, a Nicaraguan diplomat, has arrived at New York, fresh from Paris and with a plenty of promises of French capital for the Nicaraguan Canal, provided an American company is formed to push that enterprise forward.

The fact is not generally known, that while the Mormons are sending forth their missionaries into every part of the earth and gathering the converts they make into Salt Lake Valley, they are also establishing large colonies in the habitable valleys of Idaho and Arizona, and expect before many years to control those Territories. Gentile emigration will no doubt disappoint the Saints.

If you want a friend that "is always just so" you cultivate the acquaintance of the moon. She sails above your clouds and winds, and when she comes back from her wanderings she greets you serenely as if nothing had ever happened to worry you. What if some demon had set that luminary in the sky and had given her face a look of chronic despair? We should shorten our lives to get rid of her. God save the moon.

The Atlanta (Ga.) *Constitution* says the returns from the Controller-General's office in that State show that the valuation of all taxable property has fallen off \$1,000,000, while the property of negroes has gone up from \$5,124,875 last year, to \$5,182,398 this year, an increase, after taking depreciation into account, of about \$50,000. That is because the negro has to stay at home and hoe his "truck patch" while the white man goes to election.

The greater part of the musicians in New York City are associated in a body called the Musical Protective Union. One of the vagaries of men in that body is to make contracts to furnish instrumental music for operas, etc., and then strike for higher wages a little before the manager is ready to give his fourth concert. That thing was done to Col. Mapleson, the English opera manager of last winter. It has been done again to Messrs. Gilbert and Sullivan, who have come here to give us "Pinafore" as they understand it.

An attempt was made Dec. 1 to kill the Czar by exploding a mine under the railway track near the Moscow Depot. The intention was to have blown up the Czar's train as it was passing over the mine; the conspirators only succeeded in wrecking his baggage-train, which for some reason went ahead of the one carrying the Czar, and not behind, as was the usual custom. The would-be assassins had taken a house near the track, had mined the way 150 feet to the road, where they placed a large charge of gunpowder and exploded it by electricity.

William E. Chandler, who it is now claimed was the "Chandler" who telegraphed to the country in 1876 that Hayes had received 185 votes and was elected, puts the next presidential campaign in this way: "Unless, then, Mr. Tilden's 'natural force has abated,' and he has 'lost his grip,' and proves himself the coward he is charged with being, he will make himself the nominee of the Democratic party, and the Presidential battle will be fought with him as the Democratic leader. Can any of the 138 Southern electoral votes be taken away from him? Can Indiana be carried

against him? Can New York, which gave him 30,000 majority in 1876, be carried against him in 1880? If Indiana and New York are to be lost to the Republicans, can we carry all the other Northern States and Florida, making 185 votes as in 1876? These are the vital questions for Republicans to consider and solve."

The German expedition which set out from Benghasi, a port in Barca, about five hundred miles west of Alexandria, to explore the Oases of the Great Sahara, has met with a hard fate. It penetrates the Desert about four hundred miles to the Oasis of Kusarah, when the party was arrested by the Arab Sheik of the place in retaliation for the seizure and holding at Benghasi of four Sheiks from the interior as hostages for the safety of the exploring party. Before the Germans could get released they were plundered of everything, and reached Benghasi in a destitute condition.

The country is trying to take comfort in the idea that Congress will let the currency alone. Still, there are some currency problems demanding solution. Of all the \$45,000,000 of silver coined, only a little over \$12,000,000 are in circulation; just enough to take the place of the old fractional currency; and this raises the question whether we haven't got silver enough. Shall the greenbacks be deprived of their legal-tender value, as Secretary Sherman recommends? this is another currency question. Shall the retired greenbacks be canceled and sent to the paper-makers? is a third question.

Considerable feeling has been excited by the alleged order of the Archbishop of New England to his priests, to establish parochial schools in their respective parishes and to refuse the sacrament to the parents of children attending the common schools. It now appears that no such directions have been given the priests; in fact, the Pope has disapproved of just such violent proceedings on the part of the Belgian bishops. "The policy of the Church in this country," says the *Nation*, "will probably continue to be what it has been both here and in France—to fight hard for money from the State for the support of sectarian schools; to take what it can get in default of getting what it wants; to put the schools under ecclesiastical control whenever this is possible; to set up parochial schools whenever the money can be raised for the purpose; and, when none of these things can be done, to make the best of the schools as they are, all the while warning parents of their danger to faith and morals."

Secretary Shurz says in his report that of the 250,000 Indians in the United States there has never, at any time since the pacification of the Sioux, been any but an insignificant fraction engaged in hostilities. Less than a thousand are making trouble—some 800 Utes in Colorado and 150 marauders in New Mexico. The policy of his department is to set the uncivilized Indians to work as farmers or herders, and render them self-supporting; to educate the young in civilized notions; to allot parcels of land to Indians in severalty, making the fee inalienable for a term of years; afterward to dispose, with their consent, of the unsettled parts of the reservations, using the proceeds as a fund to relieve the Government of the burden of annual appropriations, and finally, to merge the Indian in the common citizen. He has, in some cases, allowed them to work in the department of transportation, and with particularly happy results, as in the case of carrying supplies to the Sioux in Southern Dakota. He has 7,193 young Indians in school, and would like to have the sale of arms and ammunition very much restricted.

Houghton, Osgood & Co., of Boston, gave a breakfast lately to the contributors of the *Atlantic Monthly* and in honor of Dr. Oliver Wendell Holmes's seventieth birthday. A large and brilliant gathering. The Hotel Brunswick contributed the edibles; Mark Twain made the fun; Whittier, William Winter and the Autocrat himself, each contributed a poem. This from the Doctor's verses:

"Old age, the graybeard—well indeed I know him,
Shrunk, tottering, bent, of aches and ills the prey.
In sermon, story, fable, picture, poem,
Oft have I met him from my earliest day.

"In my old Teop, toiling with his bundle,
His load of sticks, politely asking death—
Who comes when called for—would he lug or trundle
His fagot for him? He was scant of breath.

"And sad 'Ecclesiastes, or the Preacher,'
Has he not stamped the image on my soul
In that last chapter where the worn-out teacher
Sighs o'er the loosened cord, the broken bowl?

"Yes, long indeed I've known him at a distance;
And now my lifted door-latch shows him here;—
I take his shrivelled hand without resistance,
And find him smiling as his step draws near."

The "Memoirs of Madame Rémusat," a lady for many years in the service of the Empress Josephine, have lately appeared in Paris, where they attract much attention from their comments on the First Napoleon. This is her description of the Little Corporal: "Bonaparte is of small stature and not well proportioned; the upper part of the body seeming to press upon the lower portion. He has scanty chestnut brown hair, and gray-blue eyes. His complexion was yellow as long as he was thin, but later it became a dead-white, without the least color. The expression of his forehead, the

setting of his eyes, the lines of the nose—all this is fine and reminds one of antique medallions. His rather common mouth becomes attractive when he laughs. His teeth are regular; his chin somewhat short. He has small feet and hands, which must be noticed because he takes good care of them. In standing and walking he bends a little forward. His eyes, usually dull, give to his face when in repose a melancholy expression, but when he is angry his glance becomes suddenly sharp and threatening. His smile becomes him well; it disarms and rejuvenates his entire person, and in such moments it is difficult to withstand his winning expression, so changed and beautiful is his countenance. His clothing was always simple. Usually he wore the uniform of his Guards. Cleanliness was with him more a matter of system than of inclination. He bathed frequently, and often in the middle of the night, because he thought it good for his health."

From an illustrated article by Mrs. S. B. Herrick in *Scribner* for December, descriptive of the unique methods pursued in "The John's Hopkins University" of Baltimore, we quote the following extract from the forthcoming report of the Summer School of Biology connected with the institution: "The investigations regarding the development of the oyster have led to the important and unexpected conclusion that the breeding habits of the American oysters are so different from those of the oysters of Europe that the methods of artificial oyster propagation which have been carried to such perfection in France and elsewhere must in this country be replaced or supplemented by others. The eggs of the European oyster are fertilized and hatched within the shell of the parent, and are retained there until the young are ready to attach themselves. The most critical period in the life of the young is the time when they are discharged from the parent shell to swim in the water until they find a place to settle down for life. The adult oysters are accordingly placed, at the breeding season, in inlets or basins, among tiles which are prepared to furnish a surface for the attachment of the young as soon as they escape from the shell of the parent. The eggs of the American oyster are discharged into the water before they are fertilized; and as fertilization in the open sea is a matter of chance, this is the period of greatest mortality. The experiments of the last summer have shown that the eggs can be artificially fertilized in the laboratory, in a small quantity of water, and the greatest danger to the young can thus be escaped. Since the young American oyster swims at large in the open sea during the time which the oysters of Europe pass inside the shell of the mother, the tile system of culture would seem to be impracticable, for the tides and currents might carry the young twenty miles or more from the tiles before they were old enough to attach themselves. The proper method in this country seems to be the placing of great numbers of artificially fertilized eggs in those waters which are shown by the presence of natural oyster tanks to be favorable to the growth of the animals. While the French method may be pursued to the advantage of the cultivator, and may therefore be left to individual enterprise, the proposed method would be for the benefit of the whole community, and seems to be a proper field for action by the State."

LITERARY ITEMS.

The *Library Magazine* of select foreign literature is to be increased to 192 pages monthly, and the type enlarged, for the year 1880. American Book Exchange, New York. \$1.00 a year.

"The Life and Words of Christ," by Geikie, heretofore published at \$6.00, is just brought out in a handy volume, good type and handsomely bound, for the price of 50 cents, by the American Book Exchange, New York. A fine edition, wide margins, half Russia binding, gilt top, is sold for \$1.00.

Volume three of the "Library of Universal Knowledge," recently issued, contains 864 pages, covering topics between the words Birs and Caterpillar. The publishers announce that it has already reached a sale of nearly 10,000 copies. American Book Exchange, New York.

"The Acme Library of History," as announced by the American Book Exchange, New York, is initiated by a handy and handsome edition of "Millman's Gibbon's Rome," in five volumes, for the small price of \$2.50, complete, neatly bound in cloth. Volume one is just ready, two more are to appear in December, and two in January.

A new edition of "Kitto's Cyclopædia of Biblical Literature," reduced from \$10.00 to \$2.00, in two large octavo volumes with several hundred illustrations, is being issued by the American Book Exchange, New York.

The unabridged \$1.00 edition of Cruden's Concordance, some time since announced as in preparation by the American Book Exchange, New York, is just ready.

"Leaves from the Diary of an Old Lawyer: Intemperance the Great Source of Crime," which is described as a story that will compare with the famous "Diary of a Physician," and as a temperance plea with "Ten Nights in a Bar-Room," is soon to be issued by the American Book Exchange, New York.

An illustrated edition of "Stories and Ballads for Young Folks," by Mrs. E. T. Alden, is in preparation for early issue by the American Book Exchange, New York.

LITERARY NOTES.

The Atlantic Monthly is to contain more good things than ever, and in more inviting form. Beginning with the January number, it is to be printed from larger type on a page considerably larger than the former, and will be increased to 144 pages.

A new Serial Story, by Mr. Howells, begins in the January number, and will run through six months or more. This is probably the most gratifying announcement that could be made to American magazine readers.

The fine life-size portrait of Dr. Holmes, which Messrs. Houghton, Osgood & Co. offer for a dollar to the subscribers for the Atlantic, can hardly fail to have a very large circulation; certainly not, if the American people remember how much the wise and witty "Autocrat of the Breakfast Table" has contributed to the brightest and best, and most entertaining portion of American Literature.

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The Tribune's Position.

Of THE TRIBUNE's share in all this, those speak most enthusiastically who have seen most of the struggle. It will faithfully portray the varying phases of the campaign now beginning. It will earnestly strive that the party of Freedom, Union and the Public Faith may select the man surest to win, and surest to make a good President. But in this crisis it can conceive of no nomination this party could make that would not be preferable to the best that could possibly be supported by the Solid South and Tammany Hall.

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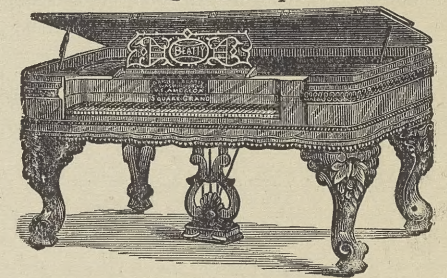
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